WORK IN TIBET

by

Theo. Sörensen

CHINA INLAND MISSION

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West China.

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REPORT ON WORK AMONG TIBETANS.

AREA, TOPOGRAPHY AND POPULATION.

A glance at the map is sufficient to show us how truly, from a geographical point of view, Tibet is a "Closed Land." On every side we see it bounded by long ranges of snowy mountains; on the south by the Himalayas and the transverse ranges of Upper Yunnan; on the east by the Yung-ling mountains of China and the western mountainous borderland of the Chinese provinces of Yunnan, Szechwan, and Kansu; on the north by the Kuen-lun mountains; and on the west, where it narrows to a breath of only 150 miles, by the junction of the Karakorum mountains with the Himalayas. The space thus enclosed is the largest mass of rock in the world; three times the size of France, having an area of nearly 700.000 square miles, almost as cold as Siberia, though Lhasa is in the same latitude as Cairo, and the greater part of it higher than Mount Blanc, the altitude of its tablelands ranging from 10.000 to 17.600 feet, and that of its mountains from 20.000 to 28.000 feet above the level of the sea. The lenght, from east to west, is over 1600 miles; the breadth, from north to south, varying from a maximum of 700 miles in the east to a minimum of 150 in the west. On this plateau and its continuations the great rivers of Hindustan, including the Ganges, the Indus, and the Brahmaputra, and even those of further India, take their rise, as well as the Yellow river and the Yang-tse kiang of China.

The name Tibet is unknown in the country itself, having been given to it by the Turks and Persians; its true name is Bod or Bodyul i.e., Bodland, the original name of the inhabitants being Bodpa.

The greater part of the area of Tibet is taken up by stretches of tableland, bare, stony, and unsheltered in winter, destitute of verdure, but in some districts covered in the summer months with grass or barley, the only growths of which the land is capable. In the northern and central parts there is hardly a tree, or even a shrub, to be seen, except occationally in the neighbourhood of villages; but in some of the southern districts there are extensive forests.

The most firtile valleys produce wheat, barly, and peas; the peas are only used for cattle. The main product of the country is Nas, or black barly, of which tsamba is made.

The country is divided into Great Tibet, Tibet Proper, and Little Tibet. Great Tibet is the eastern part, bordering on China, comprising the provinces of Amdo, and Kham on the Kansu and Szechwan border. Tibet proper occupies the centre, and consists of the two provinces, U or Anterior Tibet and Tsang or Ulterior Tibet, Lhasa being the capital of U, and Shigatze of Tsang. Little Tibet, to west of Tibet proper, consists of Lahoul and Spiti, which belong to England. Zanskar, Ladak, and Rupchu, which are under the dominion of Kashmir.

Tibet has also been divided into three longitudinal Zones—a South Zone, containing the centres of the settled and agricultural population; a Middle Zone, comprising the pasture lands of the nomads; a North Zone, for the most part abandoned to wild animals, but also partly occupied by nomads.

Annie W. Marston.

The eastern part of Tibet is subdivided into eighteen states, of which the most important are

Derge, the Horba States, Litang, Batang, Chagla and Min Nya. All these states, however, has since the Chinese revolution, been taken over by the Chinese government and made into a new province known as the Chuanpien with Tatsienlu as the capital.

The population of Tibet has been variously estimated, and any attempt to determine it, can be at best but guess work, but if we compare the larger centres in Tibet with the towns, villages and cities of the smaller countries in Europe, I think, we shall come to the conclution that the population of Tibet does not very much exceed two millions.

GOVERNMENT.

Tibet was for a long time an independent kingdom, ruled by a succession of hereditary kings. In 1720 Tibet put itself under the protection of China as a dependency of the Chinese Emperor, and a minister of State, called Amban, was appointed to Lhasa. The Dalai Lama, the spiritual head of the Buddhist Church, became the Ruler of the country, subject, however, to the Chinese Amban. Under the Dalai Lama are eight ministers of State, the chief of which is called the King of Tibet as it is his duty to rule the country while the Dalai Lama is still a child. Beside this State Council of ministers is a kind of parliament composed of the nobles, whos advice is asked for in time of important State affairs. Under the Ministers are district magistrates, and under these again are the local magistrates all under the control of the central government.

With the evertrow of the Manchu dynasty in China, Tibet declared its independence, and dispeled from the Tibet all the Chinese soldiers and officials, and has never permitted them to enter their country again, though there is still some negotiations going on between the Tibetan government and the Chinese as to a final arrangment.

About the present condition of eastern Tibet, Mr. A. J. Clements of the China Inland Mission, Tatsienlu, writes as follows:—

The country was formerly governed by native princes, during which time the people enjoyed a fair measure of peace and prosperity. Certain abuses prevailed, but they were such as the people had grown accustomed to, so they passed more or less as custom. Large Lamaseries such as Litang, Batang and Chamdo, were opulent and powerful. The Lamas lorded it over the common people, and with powerful interests in land, agriculture, trade and government, were able to work things to their own advantage. Chinese living west of Tatsienlu in the capacity of small officials or traders, had very little prestige, and often had much to bear from the arrogance of the lamas.

After the British Expedition to Lhasa, China, under the Dowager Empres, decided to assert herself in Tibet. In pursuiance of this plan, Eastern Tibet was subjugated by the campaign of Chao Erh-Feng, and Cninese suthority reasserted in Lhasa. After Chinese arms had proved victorious in Eastern Tibet, and the pride and arrogance of the lama caste had been abased, the government of the country was taken from the native princes and vested in Chinese officials. Eastern Tibet from Chamdo to Tatsienlu was constituted a new province, divided into over twenty districts, and officials appointed along the lines followed in China proper. Before the scheme materialised, the Manchu dynasty was overtrown, upon which the chief support of the new regime in Eastern Tibet collapsed. Upon this the Tibetans in both western and eastern Tibet revolted against the Chinese and the new order, and for several years afterwards the country was in a state of warfare and confusion.

The situation finally resolved itself into a compromise, the Lhasa Tibetans regaining the country

up to within two days of Chamdo, and the Chinese retaining the territory from that point eastward. This continued for a few years, but in 1918 the Chinese suffered further defeat at the hands of the Lhasa Tibetans, and in consequence lost another large tract of country, including Chamdo, Draya and Derge. In 1919 negotiations were carried on at Peking between China and Tibet with Great Britain assisting, as the result of which Tibet was granted autonomy. An attempt was made to demark the new border, but without success up to the time of writing.

The admistration of the country from Tatsienlu to Chamdo during the past seven years of Republican regime, has been no credit to China. There has been widespread injustice and oppression. Military operations when necessary, have been conducted with ruthless severity, and civil government has been carried on chiefly to the governing classes, and the consequent impoverishment of the people. The replacing of native rulers by Chinese officials, has resulted in retrogression rather than progress. Under the Imperialists the Chinese started well, but continued very badly under the Republicans. Year by year, conditions went from bad to worse.

There is this to be said however. Under the Chinese administration, Christian missionaries were allowed to itinerate and settle west of Tatsienlu, whereas before the power of the lamas was broken by China, such a thing was almost impossible.

LANGUAGE.

The Tibetan is an alphabetic language made from Sanskrit in the sevedt century A.D. by the Tibetan minister Tumi during the reign of King Srongtsan Gampo.

There are two very noted periods in the history of the Tibetan language. The first period dates from the 7th, to the 12th, century, and may be called the

classical period of translation, during which time nearly all the sacred Buddhist books of India were translated from the Sanskrit into the Tibetan language.

The second period may be recond from the 12th, to the 15th, century which may be called the classical period of Tibetan writters and poets like the famous Milaraspa.

The third period dates from the 15th, century when a new era was introduced into the Tibetan literature by such writers as Tsongkapa. To this must also be added the present day literature or the official language of Tibet.

The spoken language of Tibet which differ greatly from the written language in the literature of any of the periods mentioned above, is divided into many dialects according to the various districts of Tibet, but the standard or Lhasa Tibetan is understood all over Tibet.

The number of people who can read and write must be rather large considering the number of lamaseries with its thousands and thousands of priests, besides it is the custom that both boys and girls of the wealthy families, especially in the Lhasa district, learn to read and write.

It must, however, be admitted that the number of Tibetans both Lamas and the lay-people with a gramatical and complete knowledge of the classical language are very few indeed, though the more popular form of the language is understood by a large number of the people.

All the Tibetan literature, both ancient and modern, is all of a religious nature even though it may contain volumes on such subjects as history, geography, astronomy, political accounts, correspondence, drama, fiction, biography, grammar and astrology etc.

The Kangjur and Tengjur alone consist of 334 large volumes, translations of the Buddhist Canon

from the Sanskrit.

RELIGION.

The word Lamaism is unknown in Tibet, it is a foreign invention and wrongly used as an expression for the religion of Tibet. Ask a Tibetan of any sect, except the Bon, and he will at once tell you that his religion is Buddhism.

It is that form of Buddhism known as the Tegchen or Mahayana which entered Tibet in the sevent century A.D.

While it no doubt is true that Buddhism, both in Japan and China, has to a great extent been influenced by the teaching of the Chinese sages, and to some extent also by Christianity, yet this can not be said of Tibetan Buddhism which has remained, up to the present time, without any outer influences. It is not my intention here to go into the matter of how far Christianity is responsible for the Mahayana development of Buddhism, it is sufficient to say that the great division between the Hinayana and the Mahayana took a definite shape at the second great Buddhist council in North India under the leadership of King Kaniska in or about the year 100 A.D., and it should be remembered that Buddhism did not enter Tibet until the sevent century A.D., and therefor, if Christianity has had any influence on the Mahayana development of Buddhism, it must have done so in the 1st. century A.D., long before Buddhism entered Tibet.

But, while Tibetan Buddhism has not been influenced from outer sources, it has to a great extent been influenced by the Bon religion of Tibet. Padmasambhava, inorder of to convert the followers of the Bon religion to Buddhism, adopted much of their demonology into the Buddhist pantheon.

The doctrin of incarnation, as far as Buddhism is concerned, is purely a Tibetan invention, and is

of course contradictory to the Buddhist belief in transmigration as a result of Karma or the etical retribution.

It was a purely political movement and came about in this way:—In the year 1640 A.D., a Mongolian prince Gusri Khan, conquered Tibet and made a present of the same to the grand Lama of Drepung monastery, with the title of Dalai or Ocean, who thus became the first King-priest as the Dalai-Lama. His name was Nag-wan Lobsang; being very ambitious and wanting to combine the rule of the state with that of the church, he declared himself an incarnation of the famous Chen-re-zig (spyan-ras-gzigs) —Avalokitesvara, the tutelary deity of Tibet.

The Tibetans were no doubt delighted to have as a ruler an incarnation of such a divinity and the scheme worked well, but in order not to offend his older and in one sense superior Lama of Trashi-lhun-po (bkra-sis-lhun-po), he declared this Lama an incarnation of Od-dpag-med—Amitabha—, thus establishing the same earthly relationship between him and the Trashi Lama, as there exists in the Devachen, Western Paradise, between Amitabha and Avalokitesvara. Amitabha is one of the five celestial Buddhas, who are not them selves able to perform saving acts on behalf of mankind, but their spiritual sons, Bodhisattvas, become the saviours of the world and Avalokitesvara is Amitabha's spiritual son. Thus the first Dalai Lama declared himself the incarnation of Avalokitesvara. While the Trashi Lama is an incarnation of a higher deity, yet it is of an impassive deity, who cannot meddle with worldly affairs, which are left to his spiritual son Avalokitesvara, represented by the Dalai Lamas of Tibet.

This plan worked so well, that all the sects of Tibet followed the same idea of incarnations, and now, it is difficult to find a lamasery in any part of Tibet where there is not a Trulgu (sprul-sku) or

incarnation connected with the place, though these are not incarnations of gods, but of saints and famous Lamas.

The Tibetans have invented the prayer wheels and the prayer flags, and with the building of the numerous lamaseries all over the country have made Tibet the land of the Lamas—the great centre for the Mahayana Buddhism represented by all the various sects in Tibet.

MISSIONS AT WORK ON THE BORDER.

The following is a list of the Protestant Missionary Societies working among the Tibetans:—

Society.	Stations.	Work begun.	Missionaries.	Converts.
Moravian Mission.	Leh, Kyelang, Poo, Kalatze, Chod. (out-station). Kashmir.	1856	3 families.	153.
China Inland Mission.	Tatsienlu, Sze., W. China.	1888	1 family.	10.
Scandinavian Alliance Mission. U. S. America.	Ghoom, Sikkim. N. India,	1894	1 family, 3 Ladies.	No report.

Christian and Missionary Alliance.	Taochow, Choni, Rudasi. Kansu, China.	1895	2 families, 2 men.	About 15.
Church of Schotland Mission.	Kalimpong India.	1896	1 family.	No report.
Tibetan Mission.	Darjeeling India.	1897	3 men	No report.
Foreign Christian Mission.	Batang, Sze., W. China.	1904	5 families.	10.
Pentecostal Missionary Union.	Atentze, Yunnan, China.	1912	2 families, 1 lady.	No report.

THE MORAVIAN MISSION.

From the Moravian Mission we have received the following letter with information regarding their mission field. Dr. A. Reeve Heber writes from Leh, Ladak, Kashmir, India, in answere to a questionary with regard to information about their work, as follows:—

"Regarding the evangelizing of Tibet proper, when once the country has been opened to missionaries, I do not think that we are in a very good position to enter it from any of our present stations for we have always the Changtang to get over before we get to proper villages. As you know, the Changtang is almost entirely inhabited by Nomads among

whom it would be very difficult to work. Our best way of approch would be through Poo, which is on the important trade road to Gartok. Had our primary intention been to attack Tibet for Christ, we should certainly not have settled down here. However, the people of Lesser Tibet are practically Tibetans in their physical characteristics, religion, customs and speech. From the Indian side our brethren working in Darjeeling are in a much better position to enter that closed land.

As we missionaries, who are working among Tibetans are so widely separated from one another, it seems to me that we can only get in touch with one another by means of a periodical or by the writing of circular letters. To us it would be a great joy if something of this kind could be done, which would not only draw us all closer to one another but by comparing experiences, we might receive from one another help in our work."

Dr. Heber then proceeds to answere the questionary.

"Our Mission began its work among Tibetans in the year 1856 A.D. It was at that time really our intention to get through to Mongolia, where we wished to work, but as we were not allowed to cross through Tibet, we decided to settle down in Lesser Tibet and work there.

At present we have only three married couples working on the Field. Two married couples are away on home furlough and not very likely to return. Others are not able to work here, nor is there any likelihood that they will be able to do so for a good many years on account of their German nationality.

One of the above couples is medical, both husband and wife being qualified whilst the other two are clerical.

We have in the whole Field a total of 153

baptized Christians.

The names of our Stations are as follows :—

Leh	73	Christians	
Kyelang	46	"	
Poo	26	"	
Kalatze	8	"	one out station—Chod.

The approximate population of the district we itinerate is 15000. However as there is no proper census, and there are a great number of very small villages dotted about sometimes consisting of only one or two houses, this is very rough guess. Every small village has its small lamasery, and so here again it is difficult to say how many there are, but let us say approximately 140.

Unless there is a great increase of men and money, I think we should simply work the field we now itinerate properly. However it has been proposed that we should work Kargil, which is the largest town between here and Srinagar, and is the midway resting place on this rather important Treaty Road—Srinagar to Leh, and at present no Society is working there. Further there is the whole of Baltistan in which no work is being carried on now, although formerly there was a Swedish Mission there, which has now left. This district might fall to us as there as well as in Kargil they speak a Tibetan dialect.

The number of missionaries to work the whole of this district properly would be as follows :—

Leh :

1 padre and his wife.
1 medical missionary and wife.
1 educational missionary and wife.
1 european nurse.
1 single lady for educational work among girls.

Kyelang:
2 padres and wives.

Poo:
2 padres and wives.

Kalatze:
2 padres and wives.

Kargil:
2 padres and wives.

Skardu:
1 padre and wife.
1 educational and wife.
1 medical missionary and wife.
1 european nurse.
1 single lady for educational work for girls.

Padam:
2 padres and wives.

Spitti:
2 padres and wives.

Total: 22 married couples, 5 single ladies.

This total includes 4 married couples to relieve those on furlough and who could be well employed when not in charge of a station in itinerating, translating etc. The great altitud necessitates frequent furloughs. In addition to these, we could very well do with two industrial missionaries, as often our Christians find it difficult to get work on account of their religion.

There is no very active opposition to our work nor to us as missionaries. The people are very willing to accept anything we can give them in the way of medicine, education, or even our Scriptures and tarcts. If, however, they find out that a Buddhist wishes to become a Christian, then they do all they can in a mild way to hinder this, and once they have

become Christians they may try and keep them out of their property. The chief trouble is that the lamas have for so long done all that the Buddhist thinks is necessary to salvation for him, that there really seems to have set in what one can only describe as an atrophy of their spiritual sense.

If the Field were worked properly, things might begin to move in about 10-20 years. The rate will be largely dependent on the Christ ward movement in India and Kashmir. "No man liveth unto himself" is also true of Nations. Our chief danger here, as in so many other parts of the world, is Mohammedanism.

The special difficulties in educational work are first and formost lack of men and means to do this work better or even as well as the Kashmir State is able to do it. Secondly, that the surrounding villages are so small and widely separated from one another. In medical work the chief trouble is that there is hardly a single place in the whole district where the doctor can find enough work in his own profession, although there are plenty of other things which he can do to fill in his time. However, what medical work he can do is very effective. Medical touring is never very satisfactory, as the small amount of medicine on can give on such will not help the chronic cases one usually gets. Surgical work is generally more satisfactiry when touring, but of this there is very little in this country, apart from Cataracts.

In beginning new work among Tibetans, I think one should occupy the strategic centres from which regular systematic touring should be done. These centres would have to be well staffed with clerical, educational and medical missionaries. The educational missionary should try to train teachers in abundance, who should be planted out to teach in the surrounding villages. In these, the doctor should

have dispensaries with Sub-Assistant surgeons who do the general work leaving all the serious cases and operating cases to the doctor and sending them to his Hospital. Literary work is also necessary. It is very difficult for the European mind to think as the Tibetan does. Therefore we should as soon as we find suitable men among the people ordain them and let them be placed out in the villages."

CHINA INLAND MISSION.

Pioneering work among the Tibetans has been done by various members of the China Inland Mission from the year 1877 when the late Dr. Cameron visited most of the places on the Szechwan border of Tibet including Tatsienlu, Batang and Atentze. In the year 1885 other members of the mission were doing pioneering work in the Kumbum and Kokonor districts. In the year 1888 Mr. and Mrs. Cecil Polhill opened the Sining station in Kansu and continued pioneering work there among the Tibetans till they later opened up Sungpan in Szechwan as a centre for Tibetan work.

Tatsienlu, the most important of all Tibetan centres, was opened by the China Inland Mission in 1897, and for several years there were no less than ten missionaries engaged in Tibetan work in connection with this centre. Pioneering work was done in nearly all the parts of Eastern Tibet including the Sungpan and Mongong Districts. Want of interest, however, has reduced the number of workers to only one family set apart for work among the Tibetans in Tatsienlu and district.

For some time Chinese and Tibetan work was carried on together by one person, but for the last eight years the work has been separated with the result that more time has been given to itineration among the Tibetans and to the preparation of Tibetan literature.

A printing press has been established, and over 100.000 tracts and booklets has been printed and distributed from this centre.

The number of of missionaries required to work Tatsienlu and district properly would be as follows:

2 men for evangelistic work.
2 men for medical work.
2 men for educational work.
1 man for literary work.
4 men for itineration among the Tibetans.
2 men for the Chinese work in the city.

CHRISTIAN AND MISSIONARY ALLIANCE MISSION. KANSU.

The first mission station opened in this field was Taochow, one of the best centres for Tibetan work in Kansu. This city lies within five miles of the boundery line that divides Kansu from the province of Amdo. Although the population of Taochow is largely Mohammedan and Chinese the Tibetans live in villages in the immediate neighborhood of the city. This place was opened for mission work in 1895 and since then stations have been added in the South west corner of Kansu, and the missionary force is at present—19 missionaries of whom 4 are home on furlough.

On account of the Chinese work outgrowing the Tibetan, the time and attention of the workers have been given mostly to this part of the work, and Tibetan work has been neglected.

Work is at present carried on among the Tibetans on three stations, and on the other stations where the work is exclusively Chinese, we get in touch with Tibetans as well. Our Tibetan field in the western Kansu is immense and we have hardly touched the fringes yet. The prince of Chone alone governs 48 clans and we can eacily travel among these clans, as the prince is friendly and would protect us. The difficulty in other parts where his juristiction does

not reach, is the question of proper protection if we should travel farther than two days journey from the Chinese boundery line. The Chinese officials are unwilling to let us travel longer distances fearing trouble with robbers in which case they will be held responsible. For missionaries to move into that part of Tibet and work among the people would be the ideal plan, but there are two almost insurmountable difficulties. There are no cities, but the people live either around the lamaseries, or, as Nomads, moving their tents from place to place to find pastures for their large herds of cattle and sheep. To live at a lamasery is out of question, as the priests would not allow it, and to follow the nomads in tents would be rather rough life for a missionary. But from a border city in Chinese territory an extensive work can be done by itineration.

We need at present a larger force of missionaries to give themselves wholly to this work.

After 25 years of work among the Tibetans on the Kansu Tibetan field, the visible fruit is very small, bnt the preparatory work of winning the confidence of the people has to a great extent been achieved, and many have received an intelligent knowledge of the way of salvation.

Rev. Martin Ekvall, formerly resident Minehow, Kansu. At presenset Wuchang.

FOREIGN CHRISTIAN MISSION.

Rev. James C. Ogden of the Foreign Christian Mission, Batang sends us the following information regarding their mission Field:—

"Our mission opened in Tatsienlu in 1904 and moved to Batang in 1908. We have now five families, and one new family on the way out. Of the five families, one is educational, two medical, two evangelistic, and the new family on their way out is medical. We have 10 baptized Tibetans living in Batang.

Our central station is Batang, but we itinerate from time to time when the country is quiet in Shangchen, Litang, Yenjin, Behyu, Derge, Draya, Chamdo, Chiangka, and the district of Shngnai.

We are asking for 12 extra families, and $200.000 gold in the next five years to occupy the places we are now itinerating in. Our mission is overburdened with work, and rich opportunities for advance untouched for lack of men and means."

CHRISTIAN LITERATURE.

The Secrtary, of the British and Foreign Bible Society, Dr. G. H. Bondfield, gives us the following information regarding the translation of the Bible.

The first New Testament, in Classical Tibetan, was completed in 1875. The translator was the Rev. H. A. Jaeschke, a Moravian Missionary. This was made with the assistance of a Tibetan Lama and his colleague, A. W. Heyde. The Epistle to the Hebrews was not completed.

In 1903, the complete New Testament was again revised by a committee at Ghoom. The committee included in addition to A. W. Heyde, chief reviser, David Maedonald, a government translator, J. F. Frederiksen of the Scandinavian Alliance Mission, with Graham Sandberg, chaplain at Darjeeling and E. Amundsen (afterwards our Sub-Agent in Yunnan) who supervised the printing.

This 1903 edition has since been reprinted in China from duplicate and corrected stereos.

In 1905, four Moravian Missionaries:—T. D. L. Schrev, S. Ribbach, A. H. Francke, K. Fichtner, prepared for the press a translation of portions of the Pentateuch and Psalms, which had been previously made by F. S. Redslop. This Committee also entered upon the task of completing the translation of the Old Testament. The folowing books have been published:—

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Psalms. The work is still proceeding. The latest translation of the New Testaments is in a more popular form of Tibetan.

TIBETAN RELIGIOUS LITERATURE DEPOT.

During the years 1919 and 1920 the Tibetan Rligious Literature Depot Press at Tatsienlu has printed, for free distribution among the Tibetans, 115.000 of the following tracts and booklets:—

(1) Buddhist and Christian explanation of—God.
(2) Buddhist and Christian explanation of—Creation.
(3) Buddhist and Christian explanation on the origin of—man.
(4) Buddhist and Christian explanation of—sin.
(5) Buddhist and Christian explanation of—salvation.
(6) A short form of Christian Worship.
(7) The parable of the rope.
(8) The difference between Buddhist and Christian teaching concerning—God, Man, Sin, Creation, and salvation.
(9) Catechism.

Letters received from Lamas in various parts of Tibet shews the need for Christian literature, and that at last the Lamas are beginning to inquire about the Christian religion.

Kurung Tsering, the leading Lama of the Kokor Nor district, writes as follows:—

"I, your humble servant, have seen sevaral copies of the Scriptures and having read them carefully, they certainly made me believe in Christ. I understand a little of the outstanding principles and the doctrinal teaching of the One Son, but as to the Holy

Spirit's nature and essence, and as to the origin of this religion, I am not at all clear, and it is therefore important that the doctrinal principles of this religion should be fully explained, so as to enlighten the unintelligent and people of small mental ability.

The teaching of the science of medicine and astrology is also very important. It is therefore evident if we wany this blessing openly manifested, we must believe in the religion of the only son of God. Being inearnest I therefore pray you from my heart not to consider this letter lightly. With a hundred salutations!"

Inclosed with this letter was a piece of poetry written in the most elegant language but which unfortunately loses much of its beauty in translation. It reads as follows:—

O Thou supreme God and most precious Father,
The Truth above all religions,
The Ruler of all animated and inanimated worlds!
Greater than Wisdom, separated from birth and death,
Is his son Christ the Lord, shining in glory among endless Beings.
Incomprehendable wonder, miraculously made!
In His teaching I myself also believe.
As your spirit is with heaven united,
My soul undivided is seeking the truth.
Jesus the Saviour's desire fulfilling,
For the coming of the Kingdom of Heaven I am praying. Happiness to all!"

A very learned and famous Lama, an incarnation in Eastern Tibet, sent me this letter:—

"I herewith present these questions to my good friend, who through long and unfatigued exertion, in many generations of lucky rebirths, has now through merit received the good fruit of study—So-nam-tsering—viz., a long and happy life. (My Tibetan name—Sorensen).

According to the Buddhist religion, our place of refuge is in the Three Holy Ones, which in essence is the One supreme or Lama Kon-Chog Chig.

According to your Christian religion, there is also one supreme Holy One; what definition do you give of him?

If you take refuge in this God, what then is the method for refuge?

How are you delivered from the fear of this God?

Have men a former and latter periods of existence?

If so, where will they be born who take thir refuge in God, and what bliss will they obtain in the next life?

What merit must they accomplish, by body, speach and mind, who take their refuge in God?

What suffering will they endure in the next existence, who do not live a vertuous life?

There being three kinds of merit, by what method is the great merit accumulated?

How is the middle and the small merit accumulated?

What are the fruits of these proportions of merit and what are they like? Please give me a clear answer.

These ten questions, like a string of precious pearls from a treasury, is presented as a beautiful ornament for the neck of a young, wise and virtuous virgin.

The above is written by the fool of the lower part of Kam, who bears the name of the DRAGA incarnation."

The object of this Tibetan Religious Literature Depot is to publish suitable tracts and other Christian literature in Standard Tibetan for free distribution throughout Tibet.

To supply all missionaries on the borders of Tibet with literature isued from the Tibetan Religious Literature Depot free of charge, direct to their stations, and to employ a uumber of colporteurs to travel in all parts of Tibet distributing the literature of the Depot and portions of the Scriptures.

To make a special evangelistic effort at each of the large centres with the help of an organized Band of colporteurs and the missionaries in the district.

The need of this work has impressed itself upon me very much, and if it could be done on a larger scale, there is no doubt but that it would hasten the evangelization of Tibet and strengthen the hands of the few missionaries now labouring among this people.

A Budget, for a special evangelistic campaign in connection with Christian literature publication and distribution among the Tibetans, with the help of all the missionaries and an organized Band of native colporteurs was, at the request of the China Christian Literature Council, laid before the Interchurch World Movement, covering the main expenses and for five years was estimated at $5000.00 per year or $25000.00 for the five years.

SUMMARY.

The large centres for work among the Tibetans given according to their importants are:—

(1) Tatsienlu,	Szechwan,	China.	
(2) Taochow,	Kansu,	China.	
(3) Batang,	Szechwan,	China.	
(4) Sungpan,	Szechwan,	China.	Unoccupied.
(5) Sining,	Kansu,	China.	(No regular work among Tibetans.)
(6) Atentze,	Yunnan,	China.	
(7) Leh,	Kashmir,	India.	
(8) Kalimpong,		India.	
(9) Darjeelig,		India.	

When the whole of Tibet is opened to missionaries, places such as Darjeeling and Kalimpong will become the natural connecting links with the greatest of all centres—Lhasa and Shigatze, and the work will, no doubt, divide itself into two large divisions, one part of Tibet to be worked from India and the other part from China.

While nearly all the most important centres on the Tibetan borders are occupied by missions, yet it is evident from the reports we have received that a greater number of missionaries are needed at each centre if the work is to be done efficiently and the present opportunies taken advantage of in the opening up of the districts connected with the larger centres.

The great need is for evangalistic and medical itinerating men, as well as for men with special linguistical abilities for Bible translation and literary work.

The mission Societies, working or intending working in Tibet, should fully understand the special hardships the missionary has to undergo in connection with this mission field, both with regard to isolation, food and climate.

It is, and will be, a very expensive work, and as there are no large places in Tibet, apart from the lamaseries, and as a large proportion of the population are Nomads, the missionary Societies cannot expect the same results as in China or India.

None of the large centres should be occupied by any mission that have not and can not get the sufficient staff of workers. Isolated workers can do very little good, but much harm both to themselves and others.

When Tibet opens up fully to the gospel, it is to be expected that the missions now working on the Indian border of Tibet, and who are only 10 or 12 days journey from Lhasa, will naturally be in a better

position to occupy that centre than missions on the Chinese border two or three months away from the capital of Tibet.

Above all, the missionary societies working on the borders of Tibet should give their workers all the sympathy and help possible in this hard and difficult mission field.

ROMAN CATHOLIC MISSION.

Paris Foreign Mission commenced work among the Tibetans in Tatsienlu, Szechwan, West China, now the residence of the Bishop of Tibet. They have 20 foreign priests, 6 foreign nuns and 2 Chinese priests. Out of this number 6 priests are in Tibetan work, the others working among Chinese and half-cast.

Their stations are, on the Szechwan border—Tatsienlu, Lutingchao, Lenchi, Moshimien, Romikianggu, Taofushien, Kianggu and Batang, where their work is among Chinese and half-cast.

On the Yunnan border their stations are: Doong, Krimbutang, Yagalong, and Tsikug, in these places their work is among Tibetans, and they have 1610 Tibetan Christians including children. They have 2 stations on the Indian side, near Petong, in British Bhutan.

CONCLUSION.

It is evident to all who have read the report on work among Tibetans that this difficult and hard mission field, the stronghold of Buddhism, has been very much neglected by the Christian Church. There are only between 30 and 40 missionaries on the Chinese and Indian borders of Tibet, and when we examine the list of Missionary Societies working among the Tibetans, we look in vain for the Anglicans, Presbyterian, Wesleyan, Baptist, and Methodist Societies.

In these days of great inter church world movements may we not forget the needs of Tibet.

It is only befitting that I should close this report with the words of Bishop B. Latrobe of the Moravian Mission, the first Pioneering Mission to Tibet:—

"Give to Thy people open doors to preach the Gospel,
And set them to Thy praise on earth."

How often as I pray this petition in the Litany appointed for use in the Moravian churches on Sunday mornings do I think of a land in the heart of darkest Asia—a lofty plateau, begirt with mighty mountains, forming a natural barrier which renders easy the exclusion of all foreigners in accordance with the rigid policy of its rulers—a vast, unevangelised country, over which the shadow of death still broods. I think, too, of its pepole; a nation sitting in darkness, held captive by the hoary heathenism of Buddhism, which gives all power to its priests or lamas, which teaches salvation, not from sin, but from the evil of being or existing, by vain repetitions of meaningless prayers and mechanical devices for "making religion," and which presents "Nirvana," or nothingness, as the highest hope it can hold out to its adherents, There are, to-day, no land and no people which stand in sorer need of Christian effort an intercession than Tibet and the Tibetans.

THEO. SORENSEN.

China Inland Mission, Tatsienlu, Sze., West China.

SECOND PART

A Lecture on Tibetan Buddhism
with
Twenty Illustrations
from
Tibetan Paintings

PREFACE.

In order that friends, interested in the spread of Christian literature in Tibet, may know something of the religion of these people, and the difficulties which the Misionary has to meet with in the opposition from such a highly developed and implicated system of philosophy and religion, I have prepared a paper on "Tibetan Buddhism." This paper was read in the Royal Asiatic Society's Hall during my visit to Shanghai in 1920. The North China Herald wrote as follows:—

"There was a very large gathering at the Royal Asiatic Society's Hall yesterday afternoon in order to attend the very learned lecture given by Mr. Theo. Sorensen upon the subject of "Tibetan Buddhism"; the chair being occupied by Dr. Stanley.

Mr. Sorensen, who has had over 25 years experience in Tibet, has visited most of the leading Lamaseries and has had exceptional opportunities of discussing religious questions with the lamas, described with great detail the origin and development of Buddhist doctrine in Tibet. He showed how Tibet since the eight century A.D. has remained the centre of Buddhism and in what way the doctrin as accepted there varies from that of Indian and Chinese Buddhism. He drew particular attention to the fact that very much that has been written about Buddhism has been contributed by people who have no knowledge of the language, and that this literature is undependable and misleading.

Mr. Sorensen's lecture was illustrated by a most unique collection of Buddhist paintings which had been done specially for him by some of the wandering Tibetan lamas."

The same lecture was given at the British Legation Peking, and will now, for the first time, appear in print with copies of the Tibetan paintings.

The Peking and Tientsin Times wrote as follows:—

TIBETAN BUDDHISM.

A FASCINATING LECTURE AT BRITISH LEGATION.

Peking, Dec. 6.

The British Legation was packed on Friday evening last to hear a lecture delivered by Mr. Theo. Sorensen on Tibetan Buddhism. The theatre, which had been specially lighted, had twenty-two large Buddhistic scrolls which had been painted in the Lamasaries of Tibet. These were referred to and explained during the lecture making it very much more interesting than when merely set out in prosaic English. Mr. Mayers, of the British and China Corporation, introduced the lecturer in a few well chosen words. He explained that Mr. Sorensen had spent more than twenty years studying his subject in Tibet, and previous to that he had studied Buddhism in India. He felt sure that those present would very much appreciate the lecture they were now about to hear, particularly so as it was to be delivered by a gentleman who was considered one of the foremost authorities in the world on the subject. Mr. Sorensen, who was warmly applauded as he arose said:—

Mr. Chairman, Ladies and Gentlemen: It is a great privilege for me to have the honour to appear before you this afternoon and to be so warmly received. Your Chairman, in introducing me, has placed me on a very high pedestal and paid me many flattering remarks which I fear I do not merit. I feel that I should offer some excuse for giving this lecture to-night and my excuse is, that Buddhism is not as clear in the general mind as it should be, and the fact is overlooked that there are three phases of the Buddhistic religion, Indian, Tibetan and Chinese, which have to a great extent become intermingled in the ordinary understanding of the term Buddhism. To-night I intend to speak of Tibetan Buddhism or Buddhism as studied from Tibetan sources.

Much has been written on the subject of Buddhism by people who themselves have no knowledge of any of the languages in which the Buddhist Canon is written, and it is therefore undependable and, in many cases, very misleading. There is always a great danger of putting our own thoughts into what we read and then to give that as an explanation of what Buddhism is. Some people read with dark spectacles and everything they read is dark and of the devil; others read with the idea that all religions are alike in their origin and source, and therefore Buddhism to them is almost, if not altogether, the same as Christianity.

The greatest scholars, and those who are able to read and study Buddhism either in Sanskrit, Pali or Tibetan, study Buddhism from a scientific point of view and not with the object of making it accord to their likes or dislikes. Among these men may be counted such as Csoma de Koros, Schlagentweit, Rockhill, Waddell and others, but the greatest of them is Csoma de Koros. He is the very first European who brought to our knowledge the vast amount of Buddhist literature in Tibet. The Indian Go-

vernment greatly helped him in his researches and thus enabled him to give us the first analysis of the index to the Tibetan Kanggyur (བཀའ་འགྱུར་ Bkah—Hgyur) in 102 volumes. He never completed the index to the Tenggyur (བསྟན་འགྱུར་ Bstan—Hgyur) in 225 volumes, but it has been my privilege to continue the study where he left off a century ago, and some day we may have a complete index of the Tenggyur as well.

The life of the founder of Buddhism is so well-known to all that it needs no mention here. It is sufficient to say, that all the accounts we have of Siddharta Gautama or Sakja Muni agree as to his native home and his experience as a young prince, born about 580 B.C. Csoma de Koros and Dr. Ph. E. Foncaux, gave us the first translation of the life of Siddharta Gautama from the Tibetan Kanggyur, followed by Mr. Rockhill, who translated the same work from a different volume in the Kanggyur.

It is when we come to the question of Buddha's teaching that we have a number of conflicting reports and this is according to what foreign writer we have read or studied. If our author happens to be a theosophist he will give us the impression that Buddhists and theosophists are the same. If we read an author who has only tudied Hinayana or primitive Buddhism, we will get the impression that Buddhism is atheistic. If we read an author who is familiar with Chinese Buddhism alone, we come to the conclusion that Buddhism is theistic. If a Hindu was asked to writh us an account of Buddhism, we would be convinced that it was pantheistic.

We must, however, distinguish between the two question: What did Siddharta Gautama teach? and what is Buddhism? It is rather difficult to state definitely what Buddha Gautama did teach, as he himself

never wrote anything, and it was not until 250 B.C. or 250 years after Buddha's death that the first Canon was compiled and collected from the sayings and teachings of Buddha that had been handed down from hearsay. It should also be remembered that when Siddharta Gautama left his home at the age of 29 in search for the unknown he was then a Hindu and remained a teacher of the Hindus for the first 6 years. He adopted the Hindu mythology and cosmic notions current in his day, (See Plate I.) and, with regard to the Indian pantheon, did not disbelieve in them; but he made them subject to death and metempsychosis and deprived their gods of creative functions. He did, however, not believe in their Atma or soul, but adopted the doctrine of metempsychosis and Karma.

Buddha, in his ontological scheme, does not begin by attempting to account for the first life. He accepted the Universe as **will** and **idea**, and Karma as the controling intelligence, and in this way differed from the Brahmans and Hindus who believed in a creator.

Buddha Gautama's philosophy, and his religion, if we may call it so, is the result of his early experience while in his father's home. It is recorded in the Kanggyur, that he met at four different times an old man, a leper, a dead body and a man in a religious garb. This set him thinking upon the **pain** which arises from birth, sickness, decay and death, upon **their causes and the remedies against them.** Then after 6 years of mortification, meditation and search, he declared himself enlightened—སངས་རྒྱས་ (Sangs-rgyas) or Buddha, and formulated the principles of a philosophy, which became the chief-cornerstone of Buddhism. I have had them copied from the Tibetan canon, they are called: འཕགས་པའི་བདེན་

བ་བཞི་ (Hphags-pahi bden-pa bshi) The 4 noble truths.

སྡུག་བསྔལ་བདེན་པ་ (Sdug-bsnal bden-pa) The pain.

ཀུན་འབྱུང་བདེན་པ་ (Kun-hbyung bden-pa) the production.

འགོག་པའི་བདེན་པ་ (Hgog-pahi bden-pa) the cessation.

ལམ་གྱི་བདེན་པ་ (Lam-gyi bden-pa) and the path.

(1) He found that existence is the real cause of pain,
(2) That desire produces existence.
(3) That extinction of desire causes cessation of existence,
(4) And the path, which leads to this Nirvana.

It is believed that Buddha did teach his early followers this his philosophy by drawing a large wheel on the ground, which, in latter times, were painted and are now to be seen in every Lamasery of Tibet. (See Plate II.) It is called སྲིད་པའི་འཁོར་ལོ་ (Srid-pahi hkor-lo) the wheel of existence and illustrates the 4 noble truths, the doctrine of metempsychosis, the law of Karma, the chain of causation རྟེན་འབྲེལ་ཡན་ལག་བཅུ་གཉིས་ (Rten-hbrel yan-lag bcugnis) or the 12 interdependent elements which together contribute to all phenomena, They are as follows:—

མ་རིག་པ་ (Ma-rig-pa) Ignorance.

འདུ་བྱེད་ (Hdu-byed) impressions.

རྣམ་ཤེས་ (Rnam-ches) consciousness.

མིང་གཟུགས་ Ming-gzugs) name and form.

སྐྱེ་མཆེད་ (Skye-mched) the 6 sense organs.

རེག་པ་ (Reg-pa) touch.

ཚོར་བ་ (Tshor-wa) feeling.

སྲེད་པ་ (Sred-pa) desire.

ལེན་པ་ (Len-pa) sensual enthralment.

སྲིད་པ་ (Srid-pa) begetting.

སྐྱེ་བ་ (Skye-wa) birth.

རྒས་ཤི་ (Rgas-ci) old age and death.

It is very difficult to understand this part of Buddha's philosophy, but it may be taken to express Buddha's idea of what life is and will be better understood if we read it in this way:—Because of ignorance there is impression; because of impression there is consciousness; because of consciousness there is name and form; because of name and form there are the 6 sense organs; because of the 6 sense organs there is touch; because of touch there is feeling; because of feeling there is desire; because of desire there is sensual enthralment; because of sensual enthralment there is begetting; because of begetting there is birth; and because of birth there is old age and death.

As we have noted before, Buddha, in his ontological scheme, does not attempt to account for the first life; his starting point is the connecting link between the old life and the new, viz., མ་རིག་པ་ (Ma-rig-pa) ignorance or unconscious will.

The path of deliverance that Buddha pointed out to his followers was:—Break from the 12 interdependent causes, cease to exist and you will enter

སྟོང་པ་ཉིད་ (Stong-pa-nid) Nirvana or voidness, as illustrated by the little figure outside of the wheel. The བྱང་ཆུབ་ལམ་རིམ་བརྒྱད་ (Byan-chub lam-rim brgyad) or the eight accessories to this noble path are copied from the Tibetan Canon and read as follows:—

ཡང་དག་པའི་ལྟ་བ་	(Yang-dag-pahi lta-wa) Right or perfect view,
ཡང་དག་པའི་རྟོག་པ་	(Yang-dag-pahi rtogs-pa) right or perfect thought,
ཡང་དག་པའི་ངག་	(Yang-dag-pahi nag) right or perfect speach,
ཡང་དག་པའི་ལམ་གྱི་མཐའ་	(Yang-dag-pahi lam-Kyi-mtah) right or perfect action,
ཡང་དག་པའི་འཚོ་བ་	(Yang-dag-pahi htsho-wa) right or perfect living,
ཡང་དག་པའི་རྩོལ་བ་	(Yang-day-pahi rtsol-wa) right or perfect exertion,
ཡང་དག་པའི་དྲན་པ་	(Yang-dag-pahi dren-pa) right or perfect recollection,
ཡང་དག་པའི་ཏིང་ངེ་འཛིན་	(Yang-dag-pahi ting-ne-hdsin) and right or perfect

meditation; or in other words by the most perfect dominion over passion, evil desire and natural sensation you will reach Nirvana, the absolute annihilation of the conditions and pains of existence.

Buddha did not tell his followers to take their refuge in himself or in any of the gods for deliverance from transmigration; Karma or the ethical doctrine of retribution would forbid that, but he preached morality, and one of his greatest sermons is the Sutra on the five transcendental virtues, called in Tibetan the ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྔའི་མདོ་ (Pha-rol-tu phyin-pa lnahi-mdo).

སྤྱིན་པ་ (Spyin-pa) Charity,

ཚུལ་ཁྲིམས་ (Tshul-khrims) morallity,

བཟོད་པ་ (Bzod-pa) industry,

བརྩོན་འགྲུས་ (Brtson-hgrus) patience and forgiveness,

བསམ་གཏན་ (Bsam-gtan) meditation,

and to these were added in later times:—

ཤེས་རབ་ (Ces-rab) wisdom,

ཐབས་ (Tabs) means and resource,

སྨོན་ལམ་ (Smon-lam) prayer,

སྟོབས་ (Stobs) fortitude,

ཡེ་ཤེས་ (Ye-ches) divine wisdom.

To this must be added also, as part of Buddha's teaching, the ten virtues. (དགེ་བ་བཅུ་ dge-wa bchu)

སྲོག་མི་གཅོད་ (Srog-mi gchod-pa)
Not to take life,

མ་བྱིན་པར་མི་ལེན་པ་ (Ma-byin-par mi-len-pa)
not to take what is not given,

ཚངས་པར་སྤྱོད་པ་ (Tshangs-par spyod-pa)
to observe purety of morals,

བདེན་པ་སྨྲ་བ་ (Bden-pa smra-wa)
to speak the truth,

ཚིག་ཇམ་པོར་སྨྲ་བ་ (Tshig hjam-por smra-wa)
to speak gently,

ངག་མི་འཆལ་བ་ (Nag-mi hchal-pa)

not to break a promise,

ཕྲ་མ་མི་བྱེད་པ་ (Phra-ma-mi byed-pa)

not to speak slander,

གཞན་གྱི་ཧོར་ལ་ཆག་པ་མི་བྱེད་པ་ (Gzan-gyi-mor ham-pa-mi byed-pa)

not to covet anothors property,

གཞན་ལ་གཉོད་པའི་སེམས་མི་བསྐྱེད་པ་ (Gzan-la gnod-pahi sems mi bskyed-pa)

not to do mischief or injury to others,

ཡང་དག་པའི་ལྟ་བ་ (Yang-dag-phai lta-wa)

and to be orthodox.

The ten sins, (མི་དགེ་བ་བཅུ་Mi-dge wa-bcu) or the ten commandments, are the virtues in the negative.

After Buddha Gautama's death, probably at the age of 80, his disciples used to meet in councils and some of the most prominent among them recited by heart the Sutras and teaching of their teacher, but it was not long before the early Buddhists were divided into 18 different sects or schools, with different interpretations of Buddha's philosophy as to Nirvana and the path that led to the cessation of existence.

Primitive Buddhism, composed of these 18 sects, was known as the ཐེག་ཆུང་ (Teg-chung) Hinayana or the small vehicle, because it confined salvation to a select few. Only a priest could expect to reach Nirvana. While Buddha Gautama might be called an agnostic, primitive Buddhism, the Hinayana, was distinctly atheistic in its development. Buddhist doctors were at that time divided into two extremes, belief in real existence and a perpetual life on the one hand, and illusory existence and total annihilation

on the other hand. Please see the Tibetan writing: a quotation from the Tibetan Kanggyur: དངོས་པོ་མེད་པ།། མི་དྲྭམས་པ་སྟུག་བསྔལ་བདག་མེད་པ། (Dnos-po med-pa; Mi-rtags-pa, stug-bsnal, bdag-med-pa) "The negation of reality, all is transitory, painful and unreal."

With such a pessimistic and hopeless religion, it is not to be wondered at that many of the early Buddhists committed suicide, hoping thereby to cease from existence.

It was in the year 250 B. C. that King Asoka ordered the first great Buddhist council to be held at Patna in India. He collected all the Buddhist sacred books that had been written up to that time into an authoritative version in the Pali language, thus forming the Southern or Hinayana Canon of the Buddhist scripture. King Asoka took a great interest in the propagation of Buddhism in India, and from India to Burma, Siam Napaul, Kashmire, Afghanistan, etc.

As we have already noticed, the Hinayana or primitive Buddhism was divided into 18 sects, and there were the two extremes—belief in a real existence and belief in illusory existence. The Hinayana doctrine, with its belief in total annihilation, could no longer satisfy the leaders of Buddhism, as it gave no hope of deliverance to the common people; hence we find a move towards the great change in primitive Buddhism from the Atheistic Hinayana towards the Theistic Mahayana, or ཐེག་པ་ཆེན་པོ་(Teg-pa chen-po) the great vehicle, socalled because it extended salvation or deliverance to the entire universe.

It was in or about the year 100 A. D. that the second great Buddhist council was held at Jalandar under the leadership of King Kanishka who ruled N. W. India. He revised the sacred books, and his

version has supplied the Northern or Mahayana Canon of Buddhist scripturs written in Sanscrit. This council established a permanent schism between the North and the South, or between the Hinayana and the Mahayana, ཐེག་ཆུང་ (Teg-chung) and the ཐེག་ཆེན་ (Teg-chen) the small and the great vehicle.

We now come to the second phase which you will notice leads us to Buddhism in the present stage of development.

The founder of the Mahayana is supposed to be Asvaghosa, but it is more likely that there has been a gradual development, and that Asvaghosa only gave the Mahayana a concrete form of doctrine at the end of the first century A.D. The chief expounder, however, was དཔལ་མགོན་ཀླུ་གྲུབ་ (Dpal-mgon klu-grub) or Nagarjuna (150 A.D.), the author of many works in the Kanggyur. He also wrote "ཤེས་རབ་ཕ་རོལ་ཏུ་ཕྱིན་པ (Ces-rab pha-rol-tu phyin-pa) The means of arriving at the other side of wisdom." He said that Buddha had written this work and hid it away and that later it was found by himself. This he said in order to give it more effect. (See Plate III.) The historical Buddha Gautama with some of the most prominent teachers and founders of the Mahayana :—Asvaghosa, Nagarjuna, Arjadeva, Asanga, etc.

The followers of the Mahayana agree as to the philosophy of Buddha Gautama, but differ as regards the interpretation and explanation of existence. They are divided into three great schools. The first and the largest stand for the negation of reality and sophistie nihilism, and are called, "ངོ་བོ་ཉིད་མེད་པ་སྨྲ་མཁན་ (No-bo-nid-med-pa smra-mkhan) those who say there is no reality." The second and less influential

school is called, "ངོ་བོ་ཡོད་པ་སྨྲ་མཁན་" (No-bo-yod-pa-smra-mkhan) those who say there is reality." The third school is the དབུ་མའི་ཚུལ་ལུགས་ (Dbu-mahi-tshul-lugs) Madhjamika—the middle course—those who say we cannot assert there is reality and we cannot assert there is no reality. Palgon Ludrub (དཔལ་མགོན་ཀླུ་སྒྲུབ་) or Nagarjuna was the leader of this school. During my travels in Tibet I have met with many representatives of these schools of philosophy, and nothing is more interesting then to get two Lamas of opposite views arguing for and against the reality of existence. A very learned Lama in East Tibet, a doctor of philosophy, endeavoured to explain to me the negation of reality by saying: "Look at these beautiful mountains, do they exist? No, only in your mind. It is like a dream which seems so real to you, but when you awake, you know it was but a dream."

The Mahayana, as a religion, was a great development from Atheistic to a Theistic belief. Buddha is made to be existent from all eternity and without beginning, an omnicient and everlasting god. He is no longer deprived of every personality, but on the contrary is supposed to be composed of three distinct bodies: the earthly body, སྤྲུལ་པའི་སྐུ་ (Sprul-pahi-sku) the body of bliss in the celestial place, ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ་ (Longs-spyod-rdsogs pahi-sku) and the ཆོས་སྐུ་ (Chos-sku) the ideal body, the most sublime Nirvana, but not the Nirvana of total annihilation.

In addition to the historical Buddha was added

six more དེ་བཟིན་གཤེགས་པ་ (De-bzing-bcegs-pa) Tathagatas, including བྱམས་པ་ (Byams-pa) the loving one, the coming Buddha. (See Plate IV.) To these were again added the 32 Buddhas of confession, (See Plate V.) and as this world is supposed to have lasted for thousands of Kalpas they added thousands of Buddhas, who are supposed to have appeared on this earth in the past ages of ages. But as these Buddhas, having entered Nirvana, never again can reappear or this earth, and as they have no incarnations and are thus unable to help mankind, the Mahayana invented the five Dhyana or celestial Buddhas, (See Plate VI.) who, though not subject to transmigration, are still outside of Nirvana. In their great compassion for all living beings they brought forth spiritual sons, ཚང་ཆུབ་སེམས་པ་ (Chang-chub-sems-pa) or Buddhisats, (See Plate VII.) who, through incarnations, have undertaken to save all living beings from the pain of subjection to transmigration.

One of the greatest of these Buddhisats is སྤྱན་རས་ཟིགས་ (Spyan-ras-zigs) Avalokitesvara, (See Plate VIII.) who was later chosen as the patron saint or saviour of Tibet, and to him is addressed the prayer or exclamation: ཨོཾ་མ་ཎི་པད་མེ་ཧཱུྃ་ (Om-ma-ni pad-me hum) "O thou jewel in the lotos"

Drolma, སྒྲོལ་མ་ the goddess Buddhisat, who saves from tramsmigratory existence, (See Plate

IX.) is one of the most popular deities in Tibet. The picture shows her in her 21 different manifestations.

NOTE.—Some writers seems to wonder why Avalokitesvara, who is represented in India and Tibetan pantheon as a male figure, is in the Chinese pantheon a female figure under the name of Kuangyin. I am rather inclined to believe that Kuangyin is not Avalokitesvara, but the Tibetan Drolma. My reason for this belief is that Kuangyin and Drolma are identical in their postures, at least in one or two of the Chinese temples where I have made investigations.

Though Nirvana སྟོང་པ་ཉིད་ (Stong-pa-nid) is still included in the Mahayana ཐེག་ཆེན་ (Teg-chen) doctrine, yet to the Tibetan Buddhist, it is no longer Nirvana, but བདེ་བ་ཅན་ (Bde-wa-can) Sukhavati, the place of bliss, the abode of Amitabha འོད་དཔག་མེད་ (Hod-dpag-med) that is his goal and aspiration (See Plate X.)

We have so far tried to follow the gradual theistic development in the Mahayana, and to this must be added the later development of a belief in an Adi Buddha, མཆོག་གི་དང་པོའི་སངས་རྒྱས་ (Mchog-gi dang-pohi-Sangs-rgyas) a supreme god. (See Plate XI.) It should be remembered, however, that he is not the supreme god, the creator, the first cause, but he is one supreme god among many others.

But the Mahayana is not only theistic, it is also pantheistic in its doctrinal development. About the year 500 A.D. རྗེ་བཙུན་ཐོགས་མེད་ (Rje-btsun-togs-med)

or Asanga introduced into the Mahayana the རྣལ་འབྱོར་སྤྱོད་པ་ (Rnal-hbyor-spyod-pa) or Yogacarya, which is said to have been introduced into Hinduism by Pantanjoli 150 B. C. This pantheistic cult of the Yoga was therefore not a new philosophy and doctrine, but a borrowed one adopted by the Mahayana through Asanga. Its teaching is the estatic union of the individual with the universal spirit, or in other words mysticism. Its practice is Yoga, meditation and contemplation, and those who mastered this system were called རྣལ་འབྱོར་པ་ (Rnal-hbyor-pa) or Yogacarya Buddhists of the Mahayana; the numerous hermits in Tibet are followers of this school in its extreme.

To this pantheistic mysticism of Yoga was added, in the sixth century, སྔགས་ཀྱི་ཐེག་པ་ (Snags-kyi teg-pa) the Mantrayana or Tantrism, the mystic or tantrical doctrine of Buddhism, the idolatrous cult of female energies. (See Plate XII, XIII, XIV, XV, XVI, XVII.)

Tantrism is based on the worship of the productive principle in male and female. Demon consorts were allotted to the Buddhisats, the gods and the demons, and as these demon-goddesses were supposed to be bestowers of supernatural powers, as well as of the demonical and destructive kind, they were both feared and worshipped by the Buddhists. Palden-Lhamo (དཔལ་ལྡན་ལྷ་མོ་) the chief and the most dreaded of all the demonical protectors, is worshipped by all the sects of Tibet. (See Plate XIV.)

The Mantrayana says that Buddhaship may be obtained in this present body by following the socalled three great secret laws regarding the body, speech

and thought, as is supposed to have been revealed by རྡོ་རྗེ་སེམས་དཔའ་ (Rdo-rje sems-pa) the non-historical Buddha Varjasattva.

In a work called གསང་སྔགས་ཕྱི་རྒྱུད་ (Gsang-snags-phyi-rgynd) the Complete esoteric Tantra, are instructions as to the mode of making magic-circles (སྐྱེ་དཔེ་ལ་ Mandala) certain postures and exercises to be practised, and the reciting of spells to the different gods, goddesses and demons, by the observing of these formulas, as well as by a sensual indulgence, Buddhaship may, according to the teaching of this school, be obtained in this body without further transmigration.

We have so far followed the development of the Mahayana Buddhism up to the end of the 6th century, It was in the year 640 A.D., that the Tibetan King, སྲོང་བཙན་སྒམ་པོ་ (Srong-btsan-sgam-po) who had married Chinese and Nepaulise princesses, and through them had been acquainted with the Buddhist religion, sent his minister ཐུ་མི་སམ་བྷོ་ཊ་ (Thu-mi-Sam-bhota) to India in company with a small number of students, to study the sacred books and the language, and to form an alphabet for the Tibetan language. (See Plate XVIII.) བསྲུང་བཙན་སྒམ་པོ་ (Bsrung-btsan-po), ཁྲི་སྲུང་ལྡེ་བཙན་ (Khri-srung-lde-btsan), ལང་དར་མ་ (Lan-dar-ma) and ཐུ་མི་ Thu-mi). The Tibetan minister ཐུ་མི་ (Thu-mi) formed an alphabet from the Nagari characters. He translated one or two works and returned to Tibet with a number of religious works.

Buddhism did not prosper during the first 100 years in Tibet on account of the opposition from the followers of the Bon religion. It was not until the reign of ཁྲི་སྲོང་ལྡེ་བཙན་ (Kri-srong-lde-btsan) one hundred years after Buddhism had been introduced into Tibet that it took hold amongst the people. This King sent to India for ཨོ་རྒྱན་རིན་པོ་ཆེ་ (Au-rgyan rin-po-che) or Padmasambhava, who, no doubt, was a follower of the Mantrayana or Tantric cult of Buddhism. (See Plate XIX.) He added a number of the Bon demons to the Buddhist demonology as demon protectors of the Buddhist religion; this he did in order to appease, and at the same time convert, the Bon followers to the religion of Buddha.

Padmasambhava built the first Lamasery in Tibet at བསམ་ཡས་ (Sam-yas) in 749, and may thus be considered the founder of Lamaism in Tibet.

When Buddhism disappeared from India in the eighth century, both on account of its own corruption, and also because of the Mohamedan opposition, a large number of priests emigrated into Tibet, and brought with them the latest development of a school called ཐལ་འགྱུར་པ་ (Tal-hgyur-pa) or Prasanga Madhyamika, whose founder was said to be a Buddha Palita.

Its teaching was opposed to the esoteric doctrine of the Tantric cult, and they maintained that Buddha's teaching established two paths—one leading to the highest heaven of the Universe བདེ་བ་ཅན་ (Bde-wa-chan) or Sukhavati, where man enjoys perfect happiness, but connected with personal existence and the other conducting to entire emancipation from the world, namely Nirvana. The first path is attained

by practice of virtues and the second path by the highest perfection of intelligence.

With the downfall of Buddhism in India, Tibet became the great centre for the Mahayana, and with its 16 kinds of sects represents all the different schools of teaching from the ancient to the modern times.

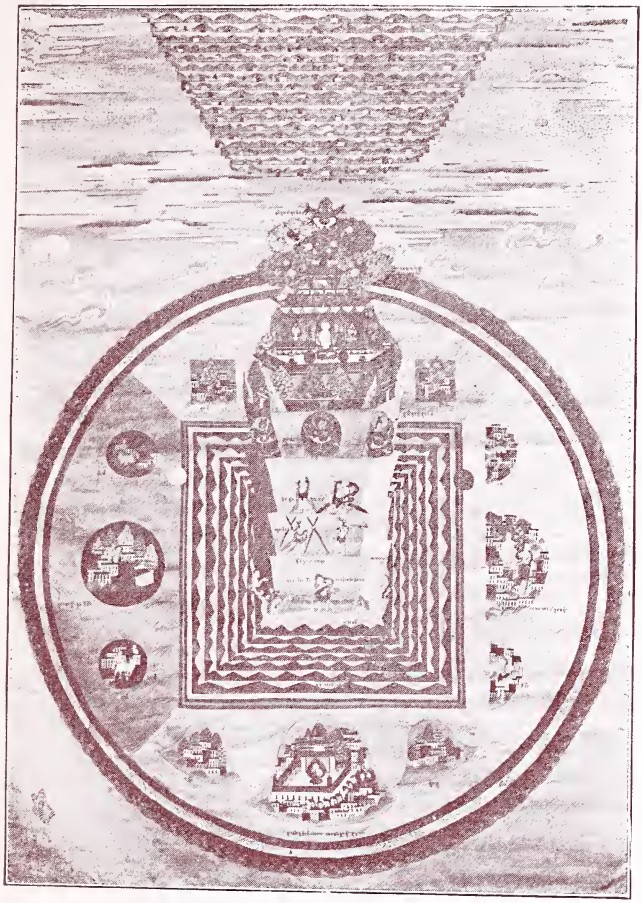
The doctrine of incarnation, so far as Buddhism is concerned, is a purely Tibetan development and is not practised in any other Buddhist countries, except Mongolia, Bhutan and Sikkim, but as these countries received Buddhism from the Tibetans it is only natural that they too have adopted this doctrine.

It was a purely political movement and came about in this way: In the year 1740 A.D. a Mongolian prince, Gussi Khan, conquered Tibet and made a present of the same to the Grand Lama of Drepung monastery, with the title of Dalai or Ocean, who thus became the first King-priest as Dalai-Lama of Tibet. His name was (ངག་དབང་བློ་བཟང་) Nag-Wang Lob-Sang. Being very ambitious and wanting to combine the rule of the state with that of the church, he declared himself an incarnation of the famous སྤྱན་རས་གཟིགས་ (Spyan-ras-gzgs) or Avalokitesvara, the tutelary deity of Tibet. This plan worked se well, that all the sects of Tibet followed the same idea of incarnation, and now it is difficult to find a Lamasery in any part of Tibet where there is no སྤྲུལ་སྐུ་ (Sprul-sku) or incarnation conneeted with the place, though these are not incarnations of gods but of saints and famous Lamas.

The Tibetans have, in addition to this doctrin of incarnation, invented the prayer flags and the prayer wheels for the benefit of all living beings, and they have filled the country with Lamaseries and made Tibet the land of the Lamas.

I will close this my lecture on Tibetan Buddhism, or Buddhism as studied from Tibetan sources, by introduceing you to (ཙོང་ཁ་པ་) Tsongkapa, (See Plate XX) the reformer of Lamaism, a subject for a different lecture.

PLATE I



THE TIBETAN COSMOGONY.

The Tibetan cosmogony with its fantastic world systems and Universes, which is the Buddhist cosmogony adopted from Hinduism.

In the centre of this circle is the fabulous རི་རབ་

Ri-rab—Mt. Sumeru or the golden mountain. It is surrounded by seven oceans and seven golden mountain ranges. Outside these mountain ranges are the four great and eight smaller Universes. The names of these are: ཕྱོགས་བཞི་འཕགས་པ་ (Lus-hphags-pa) The Universe of sublime or holy bodies.

ལྷོ་འཛམ་བུ་གླིང་ (Hdsam-bu-gling) The present world in south.

ནུབ་བ་གླང་སྤྱོད་ (Ba-lang-spyod) The Universe famous for its cows in the west.

སྒྲ་མི་སྙན་ (Sgra-mi-snan) The Universe with people of a disagreeable voice.

Above the Ri-rab are the 33 heavens or abodes of the gods.

སྲིད་བའི་འཁོར་ལོ་ (Srid-pahi-hkhor-lo) The wheel of transmigration or the wheel of existence.

The wheel is held by a monster representing the clinging to existence. This wheel of life is kept in

continues revolution by the three figures in the inner circle, i.e., a pig, a dove and a serpent, representing lust, anger and stupidity.

The larger circle represents the འགྲོ་བ་རིགས་དྲུག་ (Hgro-wa-rigs-drug) The six kinds of living beings or the six worlds of transmigration. They are as follows:—

ལྷ་ (Lha) the gods.

ལྷ་མ་ཡིན་ (Lha-ma-yin) the demons,

མི་ (Mi) humanity,

དུད་འགྲོ་ (Dud-hgro) the beasts,

ཡི་དྭགས་ (Yi-dags) the ghosts,

དམྱལ་བ་ (Dmyal-wa) hell beings.

In the outter circle are the twelve interdependent links or the ontological chain. The four thruths are also represented by the figure outside the picture.

PLATE III

The historical Buddha Gautama with some of the most prominent teachers and founders of the Mahayana doctrine, such as:—

དཔལ་མགོན་ཀླུ་སྒྲུབ་ (Dpal-mgon Klu-sgrub)—Nagarjuna, the expounder of the Madhyamika school of Buddhist philosophy.

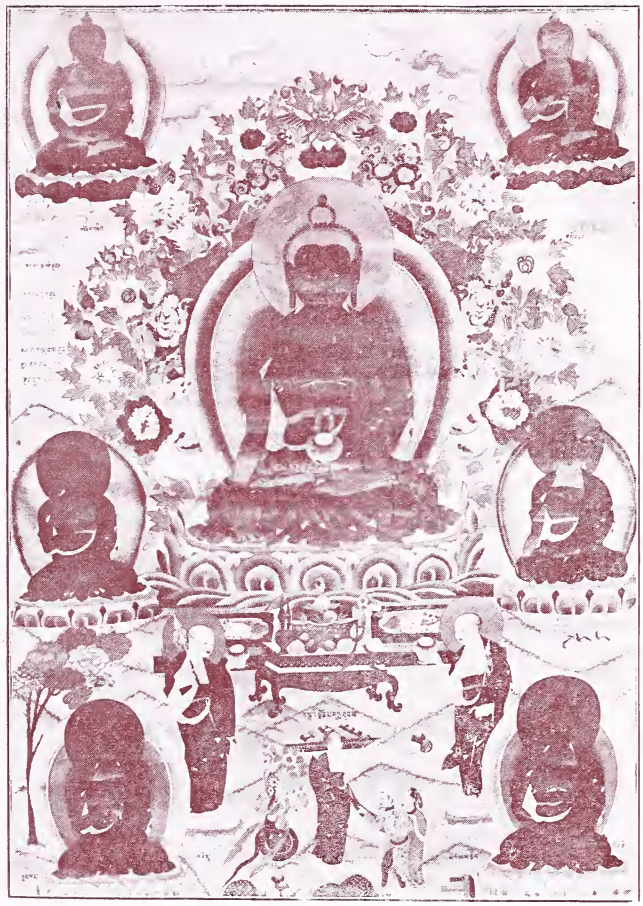
ཨཱརྱ་དེ་ཝ་ནཱ་ (Arya-Dhewa) The chief deciple of Nagarjuna who succeeded him in the Buddhist hierarchial chair of Nalanda and who converted many powerful pandits such as Asvaghosa and others to Buddhism.

རྗེ་བཙུན་ཐོག་མེད་ (Bje-btsun Tog-med) Asanga, the founder of the Yogacharya school of Buddhism.

རྗེ་བཙུན་དབྱིག་གཉེན་ (Rje-btsun Dbyig-gnen) Vasubandhu.

ཕྱོགས་ཀྱི་གླང་པོ་ (Phyogs-kyi Klang-po) A famous Buddhist logician born in Kanchipur in Deccan.

ཆོས་ཀྱི་གྲགས་པ་ (Chos-kyi-grags-pa).



The seven དེ་བཞིན་གཤེགས་པ་ (De-bzing-bcegs-pa) or Tathagatas.

The central figure is, དཔའ་བོ་སྟོན་པ་ཤཱཀྱ་ཐུབ་པ་ (Da-ltahi-ston-pa chakya-tub-pa) The historical Buddha

Gautama, born about 580 B. C.—The Buddha of the present Kalpa.

The other six Tathagatas are:—

འཁོར་བ་འཇིག་	(Hkhor-wa-hjig) The destroyer of transmigratory existence.
གསེར་ཏུབ་	(Gser-tub) The powerful and precious.
ཧོད་སྲུང་	(Hod-srung) The guardian of the light-Kasyapa.
རབ་གསལ་	(Rab-gsal) The illuminated.
བྱམས་པ་	(Byams-pa) The loving one.
སེང་གེ་	(Seng-ge) The lion.

PLATE V

The thirty-five Buddhas of confession.

སངས་རྒྱས་གསུམ་བཅུ་སོ་ལྔ་གཙོ་བོ ཤཱཀྱ་ཐུབ་པ་ལ་ན་མོ །།

Reverence and worship to the thirty-five Buddhas of whom Sakya Muni is the chief.

In a work called, སྡིག་པ་ཐམས་ཅད་བཤགས་པར་གཉེར་ཆོས་ "the confession of all sin," a prayer is directed to all the thirty-five Buddhas of confession. The opening sentences are as follows:—

ཕྱོགས་བཅུ་རུས་གསུམ་དེ་བཞིན་དགྲ་བཅོམ་པ་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་སོ་སོ་དཔལ་ཐམས་ཅད་ལ་ཕྱག་འཚལ་ལོ། མཆོད་པ་འབུལ་ལོ། སྡིག་པ་བཤགས་སོ།།

"I adore the Tathagatas of the three periods, who dwell in the ten quarters of the world, the subduers of the enemy, the very perfect Buddhas. I adore these illustrious beings, each and all. I offer to them and confess my sins."

PLATE VI

The Dhyani Buddhas.

The five celestial Buddhas རྒྱལ་བ་རིགས་ལྔ་ (Rgyal-wa-rigs lna) or victors over passions, are:—

རྣམ་སྣང་ (Rnam-snang) The illuminator, the chief of the five Dhyani Buddhas,

who presides over the uppermost paradice in the terrestrial skies. His Sanskrit name is Vairocana.

མི་སྐྱོད་པ་ (Mi-skyod-pa) Sanskrit:—Akshobhya —the immoveable who reside in the East-Abhirati paradice.

རིན་འབྱུང་ (Rin-hbyung) Sanskrit:—Ratnasambhava—the most precious.

འོད་དཔག་མེད་ (Hod-dpag-med) Sanskrit:—Amitabha —immeasurable light, who reside in the western paradice-Sukhavati.

དོན་ཡོད་གྲུབ་པ་ (Don-yod-grub-pa) The accomplished one. Sanskrit:—Amoghasiddha. His heaven is in the north.

In the four corners of the picture 'are the four heavens with their names as follows:—

ལྷོ་ཕྱོགས། རྣམ་པར་དག་པའི་ཞིང་ཁམས་ The Southern heaven of perfect purety.

ནུབ་ཕྱོགས། བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་ The Western heaven of happiness and peace.

ཤར་ཕྱོགས། མངོན་པར་དགའ་བའི་ཞིང་ཁམས་ The Eastern heaven of unending great delight.

བྱང་ཕྱོགས། འཁོར་ལོ་དབང་བསྒྱུར་ཞིང་ཁམས་ The Northren heaven of the powerful.

The eight ཇང་ཆུབ་སེམས་དཔའ་ (Byang-chub-sems-dpah)—i.e., one having perfect spiritual enlightenment.

In Sanskrit:—The eight Dhyani-Bodhisattvas.

In the centre is རྒྱལ་བ་བྱམས་པ་ (Rgyal-wa Byams -pa) The excellent, loving One. Sanskrit:—Maitreya, who also is the coming Buddha.

ནམ་མཁའི་སྙིང་པོ་	(Nam-mkhahi-sning-po) The essence of the sky or void. Sanskit:—Akasagarbha.
སའི་སྙིང་པོ་	(Sahi-sning-po) The essence of the earth. Sanskrit:—Kshitigarbha.
སྒྲིབ་པ་རྣམ་སེལ་	(Sgrib-pa-rnam-sel) The remover of all defilements. Sanskrit:—Sarvanivarana-Vishkambhin.
འཇམ་དཔལ་	(Hjam-dpal) Charming splendour. Sanskrit:—Manjusri.
ཀུན་ཏུ་བཟང་པོ་	(Kun-du bsang-po) The altogether good. Sanskrit:—SamantaBhadra.
ཕྱག་ན་རྡོ་རྗེ་	(Phyag-na rdo-rje) The keeper of the thunderbolt. Sanskrit:—Vajrapani.
སྤྱན་རས་གཟིགས་	(Spyan-ras-gzigs) Penetrating vision. Sanskrit:—Avalokitesvara.

PLATE VIII

སྤྱན་རས་གཟིགས་ (Spyan-ras-gzigs) the Bodhisattav of vision.

Sanskrit:—Avalokitesvara.

Avalokitesvara appears in many different forms. In this picture he is represented with eleven heads

and one thousand arms and with an eye in each of the thousand palms.

Standing at his right and left are two other Budhisattvas viz., འཇམ་དཔལ་ (Hjam-dpal) Skt:—Manjusri, and ཕྱག་ན་རྡོ་རྗེ་ (Phyag-na rdo-rje), Skt:—Vajrapani.

The small figures above are to the right, སྐྱབས་མགོན་ (Skyabs-mgon) The saviour or protecter, popular term for the Dalai-lama of Tibet who is the incarnation of Avalokitesvara.

The other figure is དགེ་སློང་མ་དཔལ་མོ་ (Dge-slong-ma dpal-mo) The most glorious Gelongma, the consort of Avalokitesvara.

སྒྲོལ་མ་ (Sgrol-ma) pronounced-Drolma, the deliverer, in her twenty-one manifestations. The Sanskrit name is Tara.

She is identical with the Chinese goddess of

mercy and queen of heaven-Kwanyin, which, however, I believe, the Chinese have wrongly made identical with Avalokitesvara.

Drolma in her twenty-one manifestations. The titles are as follows:—

འཕགས་མ་སྒྲོལ་མ་	(Hphags-ma sgrol-ma) The venerable and most holy Drolma.
གསེར་མདོག་ཅན་	(Gse-mdog-chen) The golden coloured one.
ཧཱུྃ་སྒྲ་སྙགས་མ་	(Hum-sgra snags-ma) The one who pronounces the mystic expression Hum!
དཀོན་མཆོག་གསུམ་ཚེན་	(Dkon-mchog-gsum-thsen) Having the mark of the three Ratna or precious ones.
འཕོངས་བསེལ་མ་	(Hphongs-bsel-ma) The protector of the poor.
མེ་ལྟར་འབར་མ་	(Me-ltar hbar-ma) Burning like fire.
ཞི་བ་ཆེན་པོ་	(Zi-wa chen-po) Great tranquillity.
སྡུག་བསྔལ་བསེལ་མ་	(Sdug-bsnal-bsel-ma) The dispeller of grief.
འཇིག་རྟེན་གསུམ་གྱོས་	(Hjig-rten gsum-gyos) The one who moves the three worlds.
དུག་ནད་བསེལ་མ་	(Dug-nad bsel-ma) The remover of poisonous diseases.
འཕྲིན་ལས་ཀུན་གྲུབ་	(Hphrin-las kun-grub) Perfect in all affairs.
ཁྲོ་གཉེར་ཅན་མ་	(Khro-gner-can-ma) With frowning looks.
རིམས་ནད་བསེལ་མ་	(Rims-nad bsel-ma) The protector from plague.
བཀྲ་ཤིས་འབྱུང་མ་	(Bkra-cis hbyung-ma) The goddess of glory.
འཇིག་རྟེན་དབང་ཕྱུག་	(Hjig-rten dwang-phyug) The ruler of the world.

འཇིག་རྟེན་གསུམ་རྒྱལ་ (Hjig-rten gsum-rgyal) The conquerrer of the three worlds.

གཙུག་ཏོར་རྣམ་རྒྱལ་ (Gtsug-tor-rnam-rgyal) The victoriously crowned.

ཞི་བ་ཆེན་མོ་ (Zi-wa chen-mo) The peaceful one.

མྱུར་མ་དཔའ་མོ་ (Myur-ma dpah-mo) The strong and swift.

དགེ་སློང་མ་དཔལ་མོ་ (Dge-slong-ma dpal-mo) The most glorious Gelengma.

The titles of these twenty-one Drolmas, as translated by me from this painting, differ from the titles given by Dr. Waddell and quoted by A. Getty in the gods of Northren Buddhism, page 109.

Is it not possible that this Drolma, goddess of mercy and queen of heaven, is identical with the Ashtoreth of the Phaenicians, the Astarte of the Greeks, worshiped by the Jews during their spiritual declension, and refered to in Jeremiah as the queen of heaven?

PLATE X

བདེ་བ་ཅན་ Bde-wa-can (Dewachen) the place of bliss and happiness. Sanskrit: Sukhavati, the westren paradise.

བདེ་ཅན་ཞིང་གི་མགོན་པོ་ འོད་དཔག་མེད་ (Hod-dpag-med)

Skt., Amitabha, the ruler of the westren paradise.

In the centre of this picture sits བདེ་ཅན་ཞིང་གི་མགོན་པོ་འོད་དཔག་མེད་ (Hod-dpag-med) Amitabha, Immeasureable light, the ruler of the western paradise. On the right side of Amitabha stands ཐུགས་རྗེ་ཆེན་པོ་ (Tug-rje-chen-po), the all merciful one-Avallokitesvara, the spiritual son of Amitabha. On his left is མཐུ་ཆེན་ (Mtu-chen).

PLATE XI

Adi-Buddha.

མཆོག་གི་དང་པོའི་སངས་རྒྱས་ (Mchog-gi dang-pohi sangs-rgyas) The supreme Adi-Buddha.

The unreformed sects in Tibet have ཀུན་དུ་བཟང་པོ

(Kun-du bzang-po) as their Adi-Buddha. Skt.—Samantabhadra.

In the centre is ཕྱག་ན་རྡོ་རྗེ་ (Phyag-na rdo-rje) as the Adi-Buddha chosen by the reformed sect, the Gelugpa.

The middle figure at the bottom is ཇོ་བོ་རྗེ་དཔལ་ལྡན་ཨ་ཏི་ཤ་ the venerable Atisha. The celebrated Buddhist pandit of Bengal who lived for many years in Tibet and became the founder of the Kadampa sect. To his right is འབྲོམ་ སྟོན་ རྒྱལ་བའི་ འབྲུང་ གནས་ Bromston, the founder of the sovering hierarchy in Tibet in the beginning of the eleventh century A.D. To his left again is རྡོག་ལེགས་པའི་ཤེས་རབ་ (Rdog-legs pahi Ces-rab).

མགོན་པོ་ (Mgon-po) in their ferocious, དྲག་ཀྱེད་ (Drag-gced) manifestation as the defenders of the Buddhist religion.

Sanskrit: Dharmapala. (The eight terrible ones).

The centre figure is གུར་གྱི་མགོན་པོ་ (Gur-gyi mgon-po) the protector (Dharmapala) Gur, chosen by the Sakyapa as the guardian of their sect.

The figure on the top, in the mild form, is the Dhyani-Buddha མི་བསྐྱོད་པ་ (Mi-bskyod-pa) Skt.—Akshobhya.

At the bottom of the picture is a སྒྲུབ་པ་ Tibetan lama exorcist. The other figures are all དྲག་གཅེད་ (Drag-gced) or defenders of the Law.

PLATE XIII

ཆོས་སྐྱོང་ (Chos-skyong) protector or defender of Buddhism.

Sanskrit: "Dharmapala."

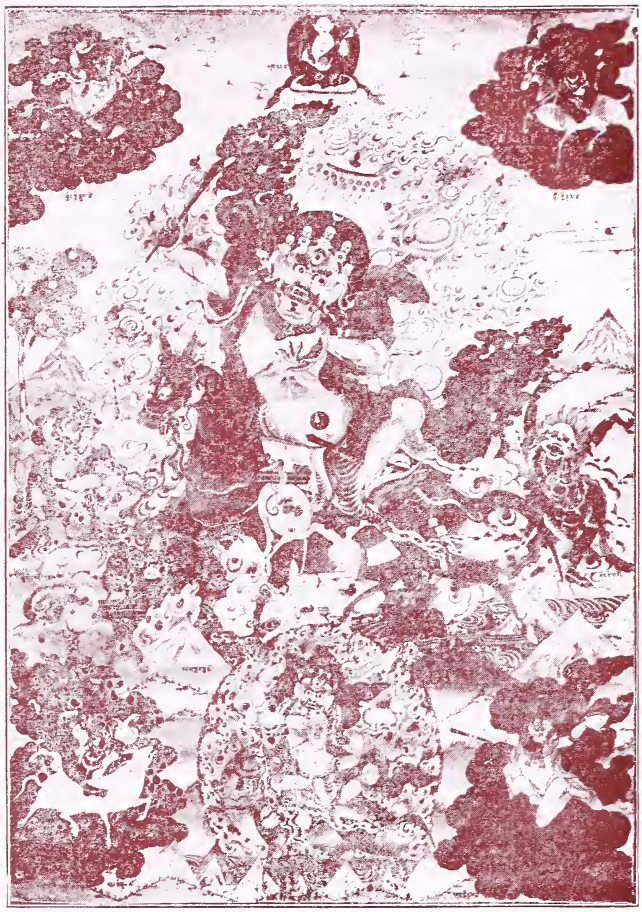
The demon protectors of the reformed sect. The centre figure ཕྱག་དྲུག་མེ་ཏོག་མགོན་པོ (Phyag-drug

ye-ces mgon-po) is the six handed devine wisdom protector of the Buddhist religion.

This མགོན་པོ་ (Mgon-po) or protector of the Law is chosen by the Gelugpa as one of the guardians of their sect.

The figure on the top, in the mild form, is the Dhyani-Budhisattva སྤྱན་རས་གཟིགས་(Spyan-ras-gzigs) Avalokitesvara.

PLATE XIV



དཔལ་ལྡན་ལྷ་མོ་ (Dpal-ldan lha-mo) the most venerable goddess. She is also a ཆོས་སྐྱོང་ (Chos-skyong) Dharmapala, protector of Buddhism, and is the most dreaded of all the demon protectors.

She is worshiped by all the sects in Tibet and in her offerings, presented in a human skull, is a mixture of dough and butter mingled with blood. The Lhamo is, in this picture, followed by four demoniacal goddesses:—

དཔྱིད་ཀྱི་རྒྱལ་མོ་ (Dpyid-kyi rgyal-mo) The queen of the spring.

སྟོན་གྱི་རྒྱལ་མོ་ (Ston-gyi rgyal-mo) The queen of the autumn.

དགུན་གྱི་རྒྱལ་མོ་ (Dgun-gyi rgyal-mo) The queen of the winter.

དབྱར་གྱི་རྒྱལ་མོ་ (Dbyar-gyi rgyal-mo) The queen of the summer.

Below the Lhamo is a picture of འདོད་ཁམས་ལྷ་མོ་ (Hdod-khams lha-mo) the goddess of the worlds of sensual pleasures.

Above the Lhamo, and in the mild form, is the picture of དབྱངས་ཅན་མ་ (Dbyangs-can-ma) the goddess of learning.

In front and behind the Lhamo's mule are two མཁའ་འགྲོ་མ་ (Mkha-hgro-ma) Dakinies, a kind of witches, inferior to the demon-goddesses, but supposed to be possessed of supernatural powers, their names are:—

ཆུ་སྲིན་གདོང་ཅན་ (Chu-srin gdong-can) the dragon-faced, and སེང་གེ་གདོང་ (Seng-ge gdong) the lion-faced.

PLATE XV

ཡི་དམ་ Yidam, the tutelary gods and demons.

རྡོ་རྗེ་འཇིགས་བྱེད་ (Rdo-rje Hjigs-byed), the fearful thunderbolt. Sanskrit: "Vajra-Bhairava."

The central figure in this picture is རྡོ་རྗེ་འཇིགས་བྱེད་(Rdo-rje Hjigs-byed), a tutalary deity in the demoniacal or terrifying type, held by some to be a manifestation of the Bodhisattva འཇམ་དཔལ་(Hjam-dpal), Skt. Manjusri, and by others as the manifestation of Avalokitesvara.

This Yidam is chosen by the Gelugpa sect as their demon-king protector.

PLATE XVI

YAMA.

The ruler of the lower regions.

ཆོས་རྒྱལ་(or)གཤིན་རྗེ་རྒྱལ་པོ་ (Chos-rgyal, or, Geing -rje rgyal-po).

The centre figure is a manifestation of the King

of Hell as the ཆོས་རྒྱལ་ཕྱི་སྒྲུབ་ (Chos-rgyal phyi-sgrub) the King of religion perfected in the exoteric form.

Above, to his right, is a manifestation as the ཆོས་རྒྱལ་ནང་སྒྲུབ་ (Chos-rgyal nang-sgrub) the King perfected in the esoteric form of religion; and to his left is the manifestation of him as the ཆོས་རྒྱལ་གསང་སྒྲུབ་ (Chos-rgyal gsang-sgrub) perfect in the mystical form of Buddhism.

The small figure above is the Dhyani-Budhisattva Jampal (Manjusri).

PLATE XVII

གུ་རུ་མཚན་བརྒྱད་ (Gu-ru mthsan-brgyad) The eight manifestation of the great teacher-Padmasambhava.

The figure in the centre is a Yidam manifestation of Padmasambhava who is pictured in his human form above. These Yidams are worshiped by the unreformed sects.

The Tibetan King.

སྲོང་བཙན་སྒམ་པོ་ (Srong-tsan-gam-po), with his two wives.

The one a daughter of the Chinese Emperor Taijung and the other a daughter of the Amsu Varma

of Nepaul. Through these princesses Buddhism was introduced to Tibet in the seventh century A.D.

Below the queen, on his right, is ཐུ་མི་ (Tu-mi) the minister whom he sent to India to form an alphabet for the Tibetan language.

Below the centre figure is the King ཁྲི་སྲོང་ལྡེ་བཙན་ (Khri-srong-lde-btsan) who sent to India for Padmasambhava in the eighth century A.D. On his left is the Tibetan King གླང་དར་མ་ Langdarma, the great persecutor of the Buddhist religion during the nineth century A.D. He is painted with a horn in his head, and was finally murdered by a lama.

PLATE XIX

ཨོར་རྒྱན་རིན་པོ་ཆེ་ (Or-rgyan rin-po-che), or Padmasambhava in his eight forms.

PLATE XX

ཙོང་ཁ་པ་ Tsongkhapa (lit- a native of Tsongkha) the so called reformer of Tibetan Buddhism.

He wasborn at Tsongkha, now the famous lamasery of Kumbum in Amdo, about the middle of the fourteenth century A.D.

His real name is བློ་བཟང་གྲགས་པ་ (Blo-bzang grags-pa), but the name by which he is called upon in worship is རྗེ་རིན་པོ་ཆེ་(Rje-rin-po-che) the precious lord.

He continued the reformation started by the Indian pundit Atisha, in the beginning of the eleventh century A.D. In the beginning of the fifteenth century he founded the Gelugpa sect "the vertuous order," the sect which has become the established church of Tibet.

Tsongkhapa was supposed to be an incarnation of འཇམ་པའི་དབྱངས་ (Hjam-pahi-Dwangs) "the soft-voiced," Manjusri-the god of wisdom, (on the top to the right of Tsonkhapa).

He was also supposed to be under the special influence of བྱམས་མགོན་ (Byams-mgon) "the loviug protector" Maitreya-the coming Buddha. (See the figure to the left above, and notice the spiritual power proceeding from the Bodhisattva's heart overshadowing Tsongkhapa in spiritual clouds).

The chief disciples of Tsongkhapa are seated one on each side of him.

Below is the tutelary demon protector of the Gelugpa sect ཆོས་རྒྱལ་ (Chos-rgyal) or Yama,—the ruler of the lower regions.

The small figure at the bottom is a lama-votary in the act of worship.

THIRD PART

The Annual Report
of
Tibetan Riligious Literature Depot
Tatsienlu, Szechwan.
1919 and 1920

THIRD PART

The Annual Report
of
Siberian Religious Literature Depot
Czarskoin, Szechwan.
1919 and 1920

TIBETAN RELIGIOUS LITERATURE DEPOT.

TATSIENLU, SZE., W. CHINA.

Rev. Theo. Sorensen.

China Inland Mission

THE FOLLOWING FRIENDS ARE INTERESTED:—

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Director, China Inland Mission, Shanghai.

Rev. Wm. E. Blackstone,
Trustee of Milton Stewart Evangelistic Funds, U.S.A.

Rev. John. Darroch, Litt. D.
Religious Tract Society and Secretary China Christian Literature Council Shanghai.

Executive Committee.
West China Religious Tract Society Chungking, Szechwan, West China.

J. Whitsed Dovey, Esq.
Honorary Secretary Christian Publishers' Association Shanghai.

Rev. E. C. Lobenstine,
Secretary The China Continuation Committee Shangnai.

And others.

TIBETAN RELIGIOUS LITERATURE DEPOT.

On account of our long absence from the station during our visit with our children in Chefoo, and because of our delay on the return-journey, as a result of the disturbed condition of the country, the Annual Report for 1919 and 1920 is now appearing at a rather late date.

As an account of the Tibetan Religious Literature Depot has already been written on page 19 in this booklet it will not be necessary to repeat the same here, but the following information may be of interest.

"We have printed 70.000 tracts and booklets during 1919. In all, one million pages.

LIST OF PUBLICATIONS FOR FREE DISTRIBUTION AMONG THE TIBETANS:—

དཀོན་མཆོག་སུམ་ཡིན་

Buddhist and Christia Explanation of—"God"

འཇིག་རྟེན་གྱི་བྱུང་ཚུལ་

Buddhist and Christian Explanation of—"Creation"

མིའི་བྱུང་ཚུལ་

Buddhist and Christian Explanation on the Origin of—"Man"

སྡིག་པའི་བྱུང་ཚུལ་

Buddhist and Christian Explanation of—"Sin"

སྒྲུབ་པ་ནས་དྲངས་པའི་ལས་

Buddhist and Christian Explanation of—"Salvation"

གཙོ་བོ་ཡེ་ཤུའི་ ཆོས་དང་ སངས་རྒྱས་ ཀྱི་ ཆོས་ གཅིས་ཀྱི་ བྱེ་བྲག་འབྱེད་པའི་བཤད་པ་བཀྲ་གས་སོ་

The difference between Buddhist and Christian teaching concerning—God, creation, Man, Sin and Salvation

ཡེ་ཤུ་མ་ཤི་ཀའི་ཆོས་ཆོག་ཤེས་ཀྱི་སྨོན་ ལམ་དང་དཀོན་མཆོག་ལ་བསྟེན་བཀུར་བྱེད་པའི་ཐུགས་སྒོལ་བཀྲ་གས་སོ་

A short form of Christian worship

བདེན་པའི་ཆོས་ཀྱི་དྲི་ལན་བཀྲ་གས་སོ་

Catechism

ཐག་པའི་དཔེ་

The parable of the rope

50.000 tracts and booklets have been sent, by mail and freight, free of charge, direct to the different mission stations on the borders of Tibet.

20.000 have been distributed through Tatsienlu colporteur work.

We have also prepared a set of the large wall-posters in Tibetan, and 54.000 copies are now being printed in Shanghai, through a special donation from Rev. Wm. E. Blackstone. These large posters will, as soon as they are printed, be sent to all the mission stations on the borders of Tibet.

This year we have given a grant of $50.00 to Rev. J. H. Edgar for colporteur work in the Bati Bawang district, and in this connection we have sent him 8000 tracts and booklets.

We hope, during this year, that several of the missionaries may be able to find suitable colporteurs for the distribution of the Tibetan Religious Literature, as we offer to pay all the expenses.

Friends will notice the change from "Society" to "Depot," this is because Mr. D. E. Hoste, the Director of the China Inland Mission, has pointed out to us that as members of the China Inland Mission we can not form a Society and make appeal for its support, but that we can continue the work as heretofore with such means as the Lord may send us, without forming a Tract Society.

This will, of course, not hinder those interested in the evangelization of Tibet from forming a Tract Society for Tibet, but it can not be done by us as members of the mission.

We heartily thank all our friends for their prayerful interest and donations received during the past years, and specially Rev. Wm. E. Blackstone, as trustee of the Milton Stewart Evangelistic Funds, but for whos donations the work could not have been done.

Annual Statement for Year

ABSTRACT

Receipts.

1919				Dollars.
Jan.	1	By	donation from Mr. H. H. Idle	$2.16
Feb.	24	"	Miss Graham	25.00
			Miss Graham	10.00
Feb.	27	"	Mrs. Monsh	9.15
March	7	"	Rev. and Mrs. Bell . .	10.00
March	29	"	Mr. H. H. Idle . . .	3.33
June	24	"	Mr. H. H. Idle . . .	1.22
June	24	"	S. Boyd, Esq. . . .	2.89
June	31	"	West China Religious Tract Society	50.00
Aug.	9	"	Mr. H. H. Idle . . .	2.07
Aug.	9	"	Rev. Wm. E. Blackstone .	2144.09
Sept.	8	"	Miss A. M. Manning . .	96.75
Oct.	8	"	Mr. H. Lyons	3.00
Oct.	21	"	Mrs. E. Monch . . .	13.01
Sept.	21	"	Miss Mary A. Funk . .	5.00
Dec.	18	"	Mr. and Mrs. Burnett . .	10.00
Dec.	19	"	Rev. Wm. Taylor . . .	1.00
Dec.	19	"	Miss D. W. Wallace . .	6.26
1920				
Feb.	18	"	Mrs. E. Monch . . .	27.93
March	16	"	W. B. Sloan Esq. . . .	6.30
March	20	"	Rev. Wm. E. Blackstone .	1890.00
April		"	Rev. Miltont, Stauffer . .	10.00
July	15	"	Mrs. E. Monch . . .	50.89
Sept.	4	"	Mr. H. H. Idle . . .	1.08
Sept.	22	"	Mrs. Dansey Smith . .	10.00
Sept.	22	"	Rev. C. L. Foster . . .	9.81
Dec.	13	"	Miss A. M. Manning . .	159.23
				$4560.17

Ending December 31st, 1920.

ACCOUNT.

Expenditure.

1920			Dollars.
Jan.	1	To Balance from 1918 account .	$28.62
Dec.	31	" Wages and Work account .	240.70
"	"	" Paper, Ink and string account	1058.65
"	"	" Freight, Carriage, Postage account	856.79
"	"	" Press, Type, Repairs, Press-furnitures, Oil, Glue account .	400.57
"	"	" Stationery, Stamp account .	35.70
"	"	" Telegram account . . .	2.49
"	"	" Travelling outfit account . .	63.60
"	"	" Tibetan Pundit account . .	
"	"	" Colporteur account . . .	168.00
"	"	" Special Fund account . .	900.00
		NOTE:—This Fund is set apart for a mule-caravan (400.00) and a New Press (500.00).	
Dec.	31	20 Balance in hand	805.05
			$4560.17

THEO. SORENSEN.

BOOKS KEPT IN CONNECTION WITH THIS WORK:

(1) Receipt-book for donations.
(2) Voucher.
(3) Cash-book.
(4) Ledger.
(5) Record of literature printed and distributed.
(6) Record of letters written.
(7) Letter File.
(8) Receipts.
(9) Head-printer keeps a Day-book, with record, of work done, in Chinese.

THE OBJECT OF THE TIBETAN RELIGIOUS LITERATURE DEPOT.

"To publish suitable tracts and other Christian literature in Standar Tibetan for free distribution throughout Tibet."

"To supply all missionaries, on the 'borders of Tibet, with literature free of charge, direct to their stations; and to employ a number of colporteurs to travel in all parts of Tibet destributing the literature of the Depot, and portions of the Scriptures."

"To make a special evangelistic effort at each of the large centres on the borders of Tibet by an organized Band of colporteurs and with the help of the missionaries in the district."

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